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Mission News.

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General Notes.

May is the month of roses in central and southern Japan.

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The Kyoai Kindergarten building at Miyazaki was dedicated April 20.

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In 1910 Japan had two hundred eighty-one libraries, with 2,271,935 volumes.

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There is said to be one Sunday-school to about every 5,680 people in the world.

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Apropos of Mr. Suzuki's criticism of mission schools, we hope to have one or more articles on the subject next month.

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Christians seem to be optimistic about the results of the "three-religions-conference" in February, but most of the rest of the nation appear pessimistic.

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The *photinia glabra*, Thunb., called *kaname-mochi* or *kaname gashi*, is perhaps most appropriately called *akame-mochi*, in reference to the very ruddy young shoots and foliage in April and May especially, when the hedges composed of this member of the rose family, are a remarkably beautiful sight.

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A little over a year ago (MISSION NEWS XIV. 4) we referred to the fact that the missionary body in China, inspired by the example of that in Japan, had begun the issue of a religous year book. Now comes the report that India, seeing the China book, has adopted the idea, and that Rev. John P. Jones, D.D., of our Madura Mission, is bringing out the first annual of Christian work for all India.

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The Dōshisha, including the Girls' School, had 372 students enter in April, making a total of 1,027. Last month we stated on two sources of what we supposed were good authorities, that a statue of the late Dr. Davis was unveiled at the Dōshisha. *Bonus dormitat Homerus.* Kobe College had 64 new students, and has a total of 227. The Matsuyama Girls' School has 134. The Matsuyama Night School had 64 new pupils in April, and has a total of 113, mostly in the *chu gakko*; it is drawing boys from the government primary and grammar schools,

and is "getting genuine students, who mean to have a real education."

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An Elizabeth, N. J. friend sends us a newspaper clipping: "Kobe, Japan, is shortly to have a free public library, supported by the municipality. It will be housed in the old city hall which is being submitted to various alterations for the purpose." It was almost a case of *tōdai moto kurashi*, going away from home to learn the news at home. Early in January, however, we learned of this enterprise, the result of a gift of 30,000 *yen* to the city by Mr. Kishimoto, a wealthy citizen. The formal opening was on February 11, altho we believe it was not till April 1, that books could be drawn, owing to repairs needed before that date. The librarian is said to be the husband of a Kobe College graduate and member of Kobe Church.

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The Kobe Churches have a feature worthy imitation by those in all cities—a Sunday-school children's mass-meeting each spring, in which all Protestant denominations join. The last one was held at Kobe Cong'l Church, on Sunday, Apl 28. At 1 p.m. the church was crowded with children. After prayer and Bible-reading, *Kimi-ga-yo* was sung, and Prof. Tanaka, of Kansei Gakuin, told a story about two farmers, in such an interesting manner as to hold the attention of all the children and of the adults, too. Sup't Muramatsu, of Kobe Cong'l Church, gave a full report of the recent Sunday-school Convention at Tokyo. After more singing by the children, a flag procession to Mt. Suwa Park occurred. The thousand flags provided proved none too many. In the center was the symbol of the city, with lilies pendant from each side, and below, in Chinese: *Nichiyō Gakko Seito Dai Kai.* The floral borders, letters and flowers were in purple. The procession thru the streets formed a pretty sight. At the Park, *Kimi-ga-yo*, a *banzai* for the Emperor, a hymn, and the inevitable photograph ended the observance.

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Last month Miss Bradshaw referred to the suicide of a German-law student of the Sendai high (*koto*) school. Another Sendai resident says the student was well supplied with money, clever, and popular among his classmates. Miss Adams reports that only a short time before her visit to Kegon Waterfall, near Nikko, a youth had plunged over the brink to his death, and that recently several bodies had been recovered below the fall. This *hammon*, which seems unnatural among men so young, drives many into despair. In 1909 Japan had 10,553 suicides, and 10,783 in 1910. About thirty-seven per cent were women. Methods in order of numerical importance, were hanging, drowning, cutting instruments, fire arms, poison, railway crushing, miscellaneous, and tram crushing, for men; for women, drowning, hanging, railway, poison, cutting, miscellaneous, fire arms. In the United States, in 1909, there were 8,402 in the registration area, of whom only about twenty-three per cent were women. The methods were, in order, poison, firearms, hanging, asphyxiation, cutting, drowning, leaping from hight, crushing. Apparently certain states require no registration, so that we can not say what the total number of suicides was. (See XIV. 6).

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One of the deprivations most keenly felt by many foreign missionaries, is the absence of large public libraries. So keenly is this lack felt that we imagine many missions would welcome heartily a plan proposed by the Institute of Sacred Literature, connected with Chicago University, by which some ten of the most recent authoritative books on theological lines, will be loaned to a station for one year, at a nominal charge of five dollars, and replaced for the same fee, by a new set each succeeding year. Altho a recent report of the use made of books in the finest library—the Imperial—in Japan, shows that books on religious subjects are least popular of all classes, only 1.5 per cent. of all books read during the year belonging to this category, yet the fact

that libraries are multiplying in Japan at a rate surprising to the uninstructed, bids fair to mitigate the hardship felt by foreigners. On our visit to Yamaguchi in January, we visited a splendid little collection of books in the local library; an entire stack-room upstairs is devoted to foreign books, and the shelves were well filled with many of the standard works to which we would be glad to have access. Yamaguchi *Ken* is possibly best equipt of all prefectures, for there were, in 1909, no less than forty-nine libraries in it, eighteen of which were opened that year.

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The latest official statistics give 443 kindergarten, with 1,252 teachers, and 37,298 Japanese children. Kindergarten teachers are called *hobos*, but our foreign readers must understand that such teachers are *not hobos* in the sense familiar to them. Besides, there are associated with the Kindergarten Union—a missionary organization—63 Christian kindergarten and five training schools; then 16 kindergarten for *foreign* children are maintained by seven missions. Christian kindergarten have grown in popularity and increased rapidly. From 1885 to 1895 eight were opened; the next decade, twenty-two more; the next five years, twenty-five more; the last two years, eight more. These have no less than fifteen foreign teachers, counted "regular," from having pursued a course at some home training school. But there are many more "irregular" kindergartners in charge of institutions, which doubtless are often doing as good, or better work than some of the former class. The American Episcopalians lead in the number of "regular" teachers (5), followed by the Methodists (3), Canada Methodists and Baptists (2 each), while Congregationalists, Southern Methodists, and Lutherans have one each. Missions can do no better work than to multiply first class kindergarten. The proverb, "Train up a child in the way he should go, and even when he is old he will not depart from it," finds its realization peculiarly in the kindergarten. What better field for Christian work than among the 1,146,263 Japanese children under six years of age?

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To-day the quadrennial election of members of the national Diet occurs. It is expected that the *Seiyukai* (Liberals) or government party (See MISSION NEWS XIV. 4), which has had a majority for several years, will increase its strength. The right of suffrage is exceedingly limited in Japan. Only the fifteen highest national tax payers in each prefecture have the privilege of electing a representative in the House of Peers. There are thus only about forty-three such members in the Upper House, out of some three hundred and seventy. The rest consist of nobility and imperial nominees. It is patent why this chamber is so unresponsive to public sentiment and so obstructive of measures in the line of popular government. As to the Lower House, according to the census of 1908 the whole number of franchisers was only 1,582,676 in a population of 51,742,486, and only 2,460,836 had the right to vote for members of prefectural assemblies. When only three per cent of the nation have any voice in selecting representatives, it is not surprising that the Lower House seems little more than a debating society, tho with decided advantages in shaping legislation, from the fact that the cabinet is more or less restrained from carrying thru measures when the sentiment of the House is against them. Anything the cabinet is absolutely determined upon, it will have, in spite of the House. We think, however, that the House is gaining in its restraining powers. A great mass of the nation—the farmers, are stolidly indifferent to all politics, and the average Japanese of the modern type seems to take less interest in politics, and often knows less about it, than foreigners.

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The term topsy turvy was a favorite with Professor Chamberlain for expressing his idea of the other-end-to-ness characteristic of so many things Japanese, as

contrasted with the way occidentals act and think. No one can reside long in Japan without observing a multitude of matters in which the average Japanese goes to work diametrically opposite to the way of the foreigner. To Americans we think the idea of punishing a person who has been the unintentional cause of a fire, will seem topsy turvy, at first sight, at least, altho this may be one of the class which strikes Americans as peculiar, because of their ignorance of European law. But two people, who were the unintentional cause of the recent great fire in Osaka, have been tried and sentenced by the court to pay fines of $150 and $75, or go to prison for twice as many days as dollars' fine. The explanation of topsy turvy action lies in difference of environment, but fundamentally in difference in education. Put the oriental and the occidental under similar educational influences from early youth up, and they would regard things in a similar way and act accordingly. Westerners say: "Keep men away from temptation," "If you would reform, keep out of temptation." A Japanese physician realizing that tobacco was injuring his health, gave up smoking. A physician friend, learning this, thought he would do the same. Asking how his friend conquered the strong habit, the reply was that he placed packages of cigarettes in a conspicuous place in every part of his house, so that he could not enter any room without meeting the temptation to smoke; then he set his will against yielding, until the temptation lost its power. The second physician broke off in the same way. Psychologists tell us that to break a habit we should "launch ourselves with as strong and decided an initiative as possible," yet not a few Japanese seem to delight in reinforcing the odds against them as their way of generating the necessary will power.

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The Christian Educational Association was described at the time of its birth in October, 1909, as a by-product of the semi-centennial conference of protestant missions held in that month. A few native and foreign representatives of Christian schools met, and organized. The objects of the organization are to investigate problems which are of common interest to such schools, to promote the development and success of the schools, and to act in concert in circumstances rendering united action desirable. There is an annual general meeting for delegates from all Christian boys' middle schools or others of higher grade. Each institution may send two delegates and one additional for every additional department, so that an institution with a middle school, and a theological school may send three. There is said to be a membership of some dozen or more institutions. The annual meeting was held April 19 at the Kansei Gakuin, Kobe, where nine institutions were represented —Tohoku Gakuin (Ger. Ref.) Meiji Gakuin (Presb.) Aoyama Gakuin, (Meth.) Tokyo Gakuin (Bap.) Nagoya Chu Gakko (Prot. Meth.), Dōshisha, Momoyama Chu Gakko (C.M.S.) Kansei (Meth.) Kobe Theol. School (Presb.). There was an attendance of about twenty. Dr. Ibuka was made president, Dr. Harada, vice-president, Profs. Sasaki and Berry, secretaries, and Prof. Bates, treasurer. A report of the correspondence committee was made about the prospects for a Christian university. It was stated that the project was encouraged by the various missionary societies thru their delegates at their annual meeting in New York last January. The same body favored greatly strengthening the secondary, higher schools now in existence. At Kobe, a promoting committee of ten was appointed to further the interests of a university, and four foreign members of the association, who are going on furlo, were appointed to represent in America this university movement. It was urged that measures be taken to increase the attendance of delegates at the annual meetings, such as sending out in advance notice of the questions and business to be presented. It was also decided to send copies of the Constitution to all girls' schools of similar

grade as the present institutional members of the association, with invitation to join; it was urged that unless a pretty general representation of all Christian schools of suitable grade in the empire, was found in the association, its influence in any action taken—especially *vis a vis* the government, will be greatly weakened. Next year the meetiug will occur at the Meiji Gakuin, Tokyo.

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One of the most characteristic groups of spring flowers in Japan are the azaleas. Hothouses furnish many varieties in bloom in March. Outdoor kinds at Kobe are at their best the last of April and well on into May. These flowers are "perhaps unequalled as indoor decorative plants." The numerous beautiful varieties in white, lemon, purple, pink, red, scarlet, and variegated colors are said to have come from a few originals native to the United States, Asia Minor, China, and Japan. By importation and grafting Japanese gardeners have secured a wonderful variety. No less than a dozen distinct varieties were in bloom in our yard, which was gay with several species of butterflies flitting busily from azalea to azalea. Several species grow wild on the mountains, and no floral sight in Japan is prettier than a mountain aflame with azaleas in May. Of these wild ones, *rhododendron macrospalum*, Maxim., comes earliest, with its large, open corolla, exceedingly fragrant, and of a deep pink color. The great terminal, umbel-clustered flowers are very showy. The upper portion of the corolla is thickly mottled with deep red spots, toward which the five long filamented stamens and still longer pistil gracefully curve. Japanese call this azalea *mochitsutsuji*, because its buds and bracts are exceedingly viscous, by which insects often meet death. In this respect and in its fragrance, it reminds a New Englander of the clammy, white, most fragrant swamp pink (*r. viscosum*). Later, on the hills, a smaller flowered, brick-red azalea is most abundant. Of garden azaleas *r. sinense*, Sw., Chinese azalea or *ki-renge-tsutsuji*, a beautiful lemon colored species, *r. indicum*, Sw., var. *macranthum*, Maxim., a large-flowering, fragrant, white species, called *satsuki*, and a large-flowering, deep purple species are among the most conspicuous. A small-flowering variety in our yard betrays the grafter's handiwork; it bears some thrifty branches with intense pink flowers, and others with white flowers fleckt with red.

Rōka yori
Mi-orosu ishi no
Tsutsuji kana.

"'Tis the azaleas grow
Beneath my little balcony
Among the rocks below."

Within the great park-like estates of the nobility in Ireland, one sees, in June, a magnificent sight of various colored *rhododendrons* in bloom—a picture he can never forget. The Japanese azaleas are far more humble than the true *rhododendrons* of Ireland, but none the less impressive, when one glides for miles down some river, winding between mountain ranges scarlet with bloom.

Personalia.

Miss Louise Hyde DeForest attended the imperial garden party.

Miss Harriet Frances Parmelee reacht Yokohama, the tenth, by the *Tenyo Maru*.

Jerome Dwight Davis was recently chosen president of the Y.M.C.A. at Oberlin.

Prof. Frank Cary, of the Osaka Middle School, attended the imperial garden party.

Prof. Thos. H. Haden and Mrs. Haden, of the *Kansei Gakuin*, Kobe, sailed on the *Siberia*, Apl 24, for furlo.

Misses Sharpe, Hughes, and Crane, teachers in the Ching Hua, sailed by the *Awaji Maru*, for Tientsin, Apl 22.

Rev. Wallace Taylor, Mrs. Taylor, and Miss Harriet Agnes Taylor left Osaka Apl 22, and Vladivostok on the 24th.

Mrs. D. I. Grover arrived at Kobe on the 7th, by the *Nippon Maru*, returning from her few months' trip to America.

At Tottori, Friday, Apl 26 was born Frederick Firth Bennett, son of Rev.

Henry James Bennett and Mrs. Anna Jones Bennett.

Luther Halsey Gulick, Phi Kappa Pi, Oberlin, bore off second honors in the sophomore oratorical contest. He spoke on: "The Shackles of Socialism."

Miss Marion Osgood, a stenographer from San Jose, Calif., arrived at Kobe, Apl 30, by the *Mongolia*, and will reside at Kyoto to assist Rev. S. L. Gulick, D.D.

Mr. John Merle Davis at 212 So. Page St., Stoughton, Wis., is hard at work on the preparation of a biography of his father, the late Rev. Jerome Dean Davis, D.D.

Grover Gulick Clark won out in the sophomore oratorical contest at Oberlin, at the end of February. He is a Phi Delta and his subject was: "Of Him Shall Much be Required."

Mr. Hollis Adelbert Wilbur, Y.M.C.A., Kobe, who had a severe attack of pneumonia in February, sailed for home on the *Siberia*, from Kobe, Apl 24, leaving his family, who await his return after a few months.

Mrs. Amanda Andrews Donaldson left Kobe for home—Marietta, O., on the *China*, Apl 30. Prof. Donaldson, who is teaching in the Miyazaki Middle School temporarily, made a flying visit to Kobe to see his wife off.

Misses Kate Glidden Lamson, Sarah Louise Day and *Edith Curtis* (!) attended the imperial garden party at Tokyo, on the 26th ult. It was held so late that the cherries were past, and much disappointment was the result.

Rev. Arthur Henderson Smith, D.D., and Mrs. Emma Dickinson Smith, of our North China Mission, reacht Kobe by the *Mongolia*, April 30, *en route* for China; they spent about a fortnight in Japan, before setting out for Tientsin.

Mrs. Anne Elizabeth Fairlee, of Lucan Ont., who has been teaching at the S.P.G. foreign girls' school, Kobe, for a year or more, and recently also at the Palmore Institute, left Kobe for home, *via* Europe, by the *Kleist*, Apl 22.

Ivor Peterson Wold was born at Kobe, Apl 13, son of Prof. Peter Irving Wold and Mrs. Mary H. Wold. Prof. Wold, of the Imperial Ching Hua University, near Peking, is temporarily teaching in the middle schools at Kobe and Himeji.

Miss Abbie M. Colby accompanied Misses Lamson and Day to Tottori at the end of March, and Miss Adams acted as philosopher, friend, and guide to Nara, Ise, Kyoto, Tokyo, Maebashi, Nikko and back to Kyoto, where they arrived Apl 27. They left Kyoto, May 6 for Kobe, Okayama, Matsuyama and Miyazaki.

Rev. John Gaskin Dunlop, who kindly furnishes us an account of the last Sunday-school convention, is a leading member of the Presbyterian Mission, at Kanazawa, and one of the influential members of the Sunday-school Association. Among his good points are the facts that he is a Canadian and has a very fine command of the Japanese language.

Rev. Claude Milton Severance is preaching on a Methodist Protestant circuit in Wyoming County, Pa., with headquarters at Noxen, fifteen hundred feet up in the world, in a lumber region and a tannery town, where most of the families are large and live on the farmer's plan. "The Christian religion seems more and more valuable and necessary every year."

In the *Greeting* we learn that Mrs. Rowland has been giving an informal talk at Auburndale Church on Cong'l and Methodist missions in Japan. "She brought an entertaining collection of pictures and curios, and all she said was listened to with great appreciation." Mrs. Allchin at the same time sang Japanese songs, which she later translated into English.

Prof. Evarts Boutell Greene and Miss Elizabeth Grosvenor Greene sailed by the *Hakuai Maru*, Apl 30, from Kobe *en route* to Hankow, to visit U.S. Consul-General Roger Sherman Greene. Prof. Greene enjoyed very pleasant relations with the educational authorities at Tokyo, lectured before Waseda University, and was banqueted by President Kikuchi, of the Kyoto University.

A wide circle will be grieved at the early death from pneumonia, at the Sever-

ance Hospital, Seoul, of Prof. Wm. G. Knox, D.D., of Union Theological Seminary on Apl 25. Prof. Thos. Hall, D.D., of the same institution, who arrived at Yokohama, Apl 27, by the *Mongolia*, planned to meet Prof. Knox at Kobe. On learning of his death, Prof. Hall hastened by train from Yokohama to Shimonoseki and across to Seoul.

Rev. Hiroyasu Hiraiwa, Ph.D. (Toronto) was elected bishop of the Japan Methodist Church early last month. He is a product of the Canada Methodist Church, and son of a direct retainer of Tokugawa Shogunate. His father is said to have been an official inquisitor against Christians. The son became a Christian when about twenty, and since his twenty-eighth year has devoted himself to Christian work. He was our choice for bishop.

Rev. Geo. Requa Lockwood, of Montclair, N.J., one of the late Dr. Bradford's "boys," a graduate of Grinnell, and of Yale Divinity School in 1901, who has been settled over a Cong'l Church at Glenolden, Pa, the last eight years, is on a trip around the world to see missions. He reacht Kobe, the 3rd, by P. and O. liner from Shanghai. He brings letters from Dr. Barton. After visiting several of our stations, and attending our annual meeting, he plans to sail for San Francisco, Je 12.

Mrs. S. C. Jones, of San Jose, Calif., and her son, Rev. Augustine Jones, of Chicago Theological Seminary, spent a few days in Kobe at the end of Apl, and past on to Kyoto and other places. They arrived at Yokohama, by the *Tamba Maru*, February 13. After several weeks in China, and a brief time in Chosen, they came back to Japan, and will sail on the 22nd by the *Sado Maru*. Mr. Jones was assistant pastor at the First Cong'l Church, Oak Park, Ill., but is now on a traveling fellowship.

Thru the kind offices of Mrs. W. G. Sawyer, 806 Highland Av., Elgin, Ill., a sister of the late Dr. Davis, we have learned that Miss Alice Jeannette Starkweather, member of our Mission from Apl 7, 1876 till May 10, 1883, at Kyoto, and founder of the Dōshisha Girls' School, is in good health, and that "for years she has made her home in the glorious states of Colorado and California." She has a sister, Mrs. Wm. Streeter, 14 Scio St., Rochester, N.Y., who gives Box 463, San Diego, Calif., as Miss Starkweather's address last February. "She has regained her health, and 'with love unchanging,' seeks to devote every power to the glory of God, and the establishment of His Kingdom on the earth."

Miss Frances Adelia Gardner, of Moorhead, Miss., in sending a contribution to the Talcott Memorial Fund, writes: "I enjoy so much hearing from Japan. I am becoming acquainted with the missionary work of the M.E. South Church, as I am president of their Woman's Missionary Society. We studied Brazil last month. I enjoy it, as missionary work is full of interest wherever it is. The ladies are interested and we have helpful meetings. Wasn't it beautiful that Miss Talcott went so easily to her rest. It was as she would have had it. Still you must all miss her. I should find many changes in the personnel of the Mission, if I were to call on you some day. Miss [Linda A. J.] Richards is not able to walk without a cane, but gets around the house, and does quite a good deal of work. Please remember me with much love, to all my old friends. I read MISSION NEWS, and then send it to Miss Richards." Miss Gardner holds a presidential post-office appointment, which was renewed for another four years, on Feb. 27.

Mrs. Gertrude Benedict Curtis died at Tokyo, Apl 26, and was buried in Kasugano Cemetery, Kobe, Apl 28. She was born at Clinton, Wis., July 4, 1861; besides a husband, Rev. William Leavitt Curtis, of Niigata, she leaves two children, an only brother, E. L. Benedict, of Clinton, and a sister formerly in Japan for a few years, Mrs. J. D. Whitelaw, of Fox Lake, Wis. Mrs. Curtis had been a member of the American Board Mission for over twenty-one years. We hope to have an appreciation of her in our next issue.

Sixth Annual Sunday-school Convention.

The Annual Convention of the National Sunday-school Association was held in the Ginza Methodist Church, Tokyo, April 6 to 9—the sixth since the organization of the Association in 1907. The attendance was hardly worthy of a National Convention, but the papers and discussions showed a closening grip on the subject and testified to a rapidly deepening interest in the Sunday-school movement.

At the opening session on Saturday evening, April 6, the President, Rev. H. Kozaki, gave the annual president's address, taking for his subject, "The Three Religions' Conference, and the Sunday-school Movement." It was an illuminating account of the Japanese government's gradual advance towards the full recognition of Christianity. In the early days of Meiji the religionist in general was treated as being about on a plane with the public story-teller and the actor, while the Christian and his faith were completely under the ban. When the old anti-Christian notice-boards were finally taken down, [Feb. 19, 1873] government officials explained that the act did not mean toleration of Christianity, but rather that the edicts had stood so long and the nation so fully understood and approved their meaning, that public prohibition was no longer necessary.

The Constitution, promulgated Feb. 11, 1889, explicitly granted freedom of religious faith, but the concession had, and for over twenty years has had, little heart in it. The general attitude of those in authority has been one of dislike for Christianity, and the silent toleration which the faith has enjoyed has been due largely to considerations of international relations. But the recent Conference has inaugurated a new era. The government's approval of religion and its absolute impartiality as regards Christianity, have been made so plain that he who runs may read. There are evidences, even in the most remote parts of the country, of the official change of attitude.

Mr. Kozaki's application was that all this means a grand opportunity for Sunday-school work. He made an earnest appeal for workers to take advantage of the changed conditions, and to make an advance along the whole line.

The Sunday's program was a children's rally in Hibiya Park and procession to *Nijubashi*, in front of the Imperial Palace—in the afternoon; and a musical service in the Y.M.C.A. Hall in the evening. The rally was one of the most beautiful and inspiring Christian spectacles ever witnessed in Japan. Tokyo was a wet and muddy desolation on Saturday, but the Easter Day following was one of glorious, gladdening sunshine. Estimates vary as to the number of children at the rally, some going as low as six thousand, others as high as ten thousand. Certainly it was an imposing and lovely sight, especially when in line for the march to the Emperor's palace. A short service of prayer and singing was held at the park, and before the palace the national anthem was sung and ringing "*banzai*" were given for the Emperor. Just as the procession left the park, a balloon having a streamer, on which was written in Japanese, "God is Love," was released. It floated gracefully across the city, watched by tens of thousands of people, taking a course which must have carried it right over the palace grounds.

The musical service on Sunday evening was the largest indoor gathering of the Convention. The program was mainly Japanese, and showed astonishing progress in western music by Japanese performers.

The Monday and Tuesday sessions were devoted partly to business and partly to papers and discussions. Addresses or papers were given by Col. Yamamuro, Mrs. Kozaki, Dr. Howard, and Messrs. Callahan, Ebizawa, Davey, Dunlop, Mito, and Omiya.

The reports showed a net increase of two district associations, the total now being thirty-two. District institutes have been held during the past year in Kure, Hiroshima, Ueda, Matsuyama, and Oka-

SUNDAY-SCHOOL RALLY, HIBIYA PARK, TOKYO, APRIL 7, 1912.
(By Curtesy of the Sunday-school Association).

yama, and one on a larger scale at Nishinomiya, near Osaka. The Nishinomiya gathering continued for five days, with fourteen lecturers and seventy-five Sunday-school workers present throughout, and was such a success that it is proposed to hold a similar one every summer, East and West in turn, the one this year to be held in Sendai.

The burning question of the Convention was lesson systems.—"International vs. Graded Lessons." Commendable moderation was shown in the discussion, and the final decision was all that could be desired. A Joint Literature Committee composed of six Japanese workers representing the Convention and the six missionaries who compose the Sunday-school Committee of the Federated Missions, was appointed to investigate the whole subject, to revise the present graded lessons, and, if found advisable, to arrange for the publication of the International Lessons as well.

An innovation, this year, was the Missionary session in English. It was well worth while, about sixty missionaries attending. Let us hope that it will be a feature of future Conventions, and that missionary interest and coöperation will continue to grow. Our help is needed and wanted. Let us, as many as can, join in—"many mickles make a muckle."

JOHN GASKIN DUNLOP.

Farewell and Anniversary.

The meeting of the Osaka Recreation Club, April 18th, was a farewell to Dr., Mrs., and Miss (Hattie) Taylor, and the Doctor's too few interesting words showed that we have suffered loss by not having heard more from him about the beginnings of mission work in Japan.

Rev. Dr. A. D. Hail spoke of his intimate friendship with Dr. and Mrs. Taylor during forty years, and said that the Japanese government had not adequately recognized the work that Dr. Taylor did in his hospital of monkeys inoculated with the germs of beri-beri obtained from ordinary rice.

It will be a tonic for any one to meditate on the Doctor's life during these years of absolute devotion to the sick, and of his daily contact with conditions, one glance of which makes ordinary Americans turn away in disgust.

For years he kept on the mantel in his office, a little picture of the great Physician standing alone, lifting up a poor woman from her miserable bed on the floor. I said to him once, "Tell me how doctors keep from getting sick." He replied very seriously, "Doctors are sick." How little has been known of his illnesses, and who ministered to him during the many years when his good wife was in America living her brave life with their children!

Without a well equipped hospital of his own, or grants in aid from America, he has worked in Japanese houses in congested quarters, in this great city and Kobe, with Japanese co-workers. By his aid Dr. Fujinaka was able to build up his Chosen Hospital and to give largely to help on the Christian work.

While he sent other missionaries away, he spent the most of his summers in this dreadful city, which, when he came, was one of the three large Fu-cities of Japan, while the population to-day is a million more than then, with (then undreamed of) populous suburbs on all sides.

The many Japanese, English and Americans who gathered at the Umeda Station to bid them Godspeed as they left Osaka, on the morning of April 22nd, for the home-land *via* Tsuruga and Siberia, testified to the truth of Dr. Hail's remark that, while Dr. Taylor had dosed us with bitter quinine, he was leaving no bitterness behind.

The hope has been expressed that he will write of his life in Japan in the entertaining style that now and then he has shown that he is capable of doing, which, from his long and intimate knowledge of Japanese life during these epochal years, will make a valuable book that should be given to the world.

Before this reaches the public eye another notable day will have passed into history. It will be thirty years on the 11th of May since Mr. Miyagawa became pastor of the Osaka Church. During that time he has had no illness, more than a cold, and has only been away from his church for about six weeks with the army in the China and Japan war, and nine months, thirteen years ago, when his church sent him around the world.

When he came the church of forty members had just become self-supporting, in order to get him, but now there are nearly a thousand enrolled, of whom about five hundred and fifty are resident members, and last year the receipts were over five thousand *yen*, three-fifths being used for the running expenses of the church, and the rest for outside missionary and charitable work.

He has kept up a woman's class, now numbering about forty, for Bible study, without interruption, during the whole thirty years, always on Wednesday at two p.m. in the church.

The highly prized pulpit given by our greatly beloved Dr. Gordon, only remains of the first church.

Mr. Miyagawa desires that the anniversary be simply commemorated at the regular, weekly church prayer-meeting on the evening of the tenth.

On the 25th of September of the next year he married a superior young woman from the Dōshisha Girl's School, who has been a superlative model pastor's wife and mother of a large family. They have kept up to time by one clock, a wedding gift from the Shima-no-uchi Church.

Mr. Miyagawa says, "I have kept at it." We pray that they both may long keep at it in strength and increasing joy.

(Miss) A. M. Colby.

Count Your Blessings.

"Count your blessings, name them one by one, and it will surprise you, what the Lord hath done," is the glad refrain that has been singing itself in my heart, since I reviewed—mentally,—the events of the past year for the purpose of writing the annual report of the Woman's Evangelistic School. Not that many remarkable things have happened, but there are very many things in our work for which to be thankful.

To mention a few, the first that occurs to me, is the good reports that come about our graduates. A member of the Mission says of one of last year's class, "She is a perfect treasure of a Bible-woman." Another missionary writes of "the flourishing woman's society of fifty members"—the result of the labors of another member of that class. She herself writes,—"My daily calling is a delight. I used to hear of the hardships of the evangelistic work, but I do not find it in the least a heavy load.....A year ago I shrank from the work, feeling unequal to it, but now my greatest desire is to continue in it, and instead of longing for an easy, pleasant life, I have come to feel that the greatest privilege is to suffer for Christ." From others, too, come encouraging reports, but, not to multiply instances, the second blessing of which I will tell, is the recent decision of one of the graduates to take up work in an especially difficult field. It is difficult because isolated, because she must walk miles over the mountains to the various villages, because the work is backward, and the minds of the people not so open to the truth as in most places, because the work in one of the villages was in much better condition some years ago, and having retrograded, it will be doubly hard to arouse a new interest, and last, but not least, because the evangelist in that field is an elderly man, without the enthusiasm and vision of the younger workers, who will be a perfect wet blanket, and throw cold water on any new plans she may propose. She knew all these circumstances, but realizing the great *need* of the field, she showed genuine consecration in her decision, and started off bravely and happily. It has occurred to me that this beautiful consecration

may be the result of an accident which happened in connection with the school, to which she was a party. On March 16, as six of the women, with our matron and her sister, were returning from a visit to a man-of-war in the harbor, their boat was overturned, and all sank, but were rescued as they came to the surface, by three marines who plunged in at once from a launch near by. Two of the women however, came up under the overturned boat, and while one swam out from under and was rescued at once, the other could only cling to a rope until the boat was righted, when she was discovered. When taken ashore she seemed lifeless, but after working over her for three hours, consciousness was restored. The marines were much impressed by the calmness and self-possession of the women, which they ascribed to the influence of Christian teaching, and said it was due to this that they were able to save all of them. The nervous strain of the experience told on them all, but by the 25th all were able to be present in the chapel at the Thanksgiving Service, led by Miss Barrows, at which Messrs. Nagasaka, Yokogawa, and Yonezawa spoke most tenderly and impressively of the solemn lessons which the occurrence held for all of us. The prayers of these women, who had learned when face to face with death, the value of the Christian faith, evidenced that they realized in a new and special manner, that their lives belong to the Master. And so another blessing is, that what might have been a very dreadful affliction, by the providence of God was changed, as we believe, to a baptism into deeper consecration, and lives of more devoted service.

(Mrs.) Jennie P. Stanford.

Church Dedication at Tsuma.

On Sunday, March 10, following a communion and baptismal service, came the dedication service of Tsuma Church. Mr. Takahashi, my personal associate, who has actively shared in the work here for three years or more, was chairman. Mr. Kawano read the report of the Building Committee, Dr. Kozaki preached the sermon, and Mr. Takahashi made the dedicatory prayer. A representative of the Governor, the head of the *Gun*, and one of the principal business men of Miyazaki, made congratulatory addresses. Besides the above, there were present the principals of the Miyazaki middle school and higher girls' school, six members of the legislature, who came from Miyazaki especially to attend the meeting, a large delegation from Takanabe, including the mayor of the town, nearly all the orphanage workers from Chausubara, including Mr. and Mrs. Ishii, besides others of lesser note.

A box lunch (*orizume*) was served on tables, under canvas, in the yard, and the afternoon was spent in a congratulatory meeting at which the principals of the two Miyazaki higher schools, also the representative of the governor, and others, spoke.

For these meetings every detail had been anticipated by Mr. Takahashi and the Tsuma Church people, and the whole moved like clock-work. It was one of the finest pieces of team work I have seen in a long time. There was some lessening of the debt, though no appeal for money was allowed by the Tsuma people. In the evening, the house was again filled to hear the addresses of Messrs. Kozaki and Sawamura. Thus ended a day long to be remembered in the history of Tsuma and Hyuga.

In the evening meetings cards were circulated and decisions sought, but with no purpose of immediate baptism, so usual in such meetings. In many cases this would be all right, because of long, previous study; and meetings for this will follow soon. I know of about twenty suitable candidates now awaiting baptism who have been studying with this in view, for some time. The idea of joining training classes, rather than of immediate baptism was emphasized. The visiting pastors did most satisfactory work and

won the hearts of the Hyuga people for their message and for themselves. We thank God for results already apparent and in prospect. I could not attend the last meetings, those in Nobeoka and Hososhima; but the following report has come to us. Tsuno had had her evening, with two addresses, to which a great audience listened. This seemed all that it was possible to give her. But evidently the town was not satisfied; for when Messrs. Kozaki and Sawamura passed through there, northward, Monday forenoon, they were waylaid by a crowd of three hundred or more people, who got from them two more addresses. Then they were taken to the usual meeting place, and eleven of the seekers' class received examination and baptism, a well prepared group. Then the men were allowed to go on their way without further payment or molestation. This makes forty that have been baptized thus far. One or two other groups wait baptism. The first evangelistic work done in Hyuga was by Rev. H. Kozaki and Rev. J. Niisima, in Jan., 1878. The *Kumi-ai Dendo Kwaisha* had just been organized, and had raised a few hundred *yen*, and with one hundred and fifty *yen* of this first money, these two men were sent to Hyuga. They worked there two months or more, with results noticeable ever since. Mr. Kozaki had not visited Hyuga since, till he came for the special series of meetings just closed. Of course he noticed some changes. One very noticeable thing, in connexion with the Hyuga meetings, was the very cordial encouragement every one gave to them. The governor, heads of *gun*, and towns, and schools, business men, and others, very heartily consented to everything asked of them, and did all possible to help

CYRUS A. CLARK.

Plan for Reviews of the Religious Press.

The Christian Literature Committee appointed at the January meeting of the Federated Missions, is arranging to have a monthly summary of the Japanese Christian press printed regularly in the *Japan Evangelist;* a résumé is to be prepared several times a year for the religious and theological journals of America and Europe. There are probably eighty to one hundred Christian periodicals, good and bad, including organs of special movements like Christian Endeavor, Temperance, etc., publisht in Japanese; of this number a score would deserve very close examination, embracing organs representative of a large class of the Christian community, such as the *Fukuin Shimpo, Gokyo, Kirisutokyo Sekai, Kaitakusha, Rikugo Zasshi, Koe, Seikyo Shimpo,* and others; or which are wholly conducted by representative individuals (Japanese) such as *Kirisutokyo Shuho, Jindo, Shinjin,* etc.

The missionary body, for several years, has felt keenly the need of some agency by which the entire field of Christian periodical literature could be systematically scanned, and the gist printed regularly. The first and greatest need is that every missionary shall have opportunity to keep reliably informed of the general trend of articles in the Christian press; a minor, but important need is that our constituency at home shall have the same opportunity. It is unnecessary to enlarge upon various other advantages accruing from such work. The missionary will be better equipt for meeting the demands upon him as a moral and spiritual leader. His sermons and conversation will be more relevant to the needs and thoughts of his auditors. His own intellectual and spiritual life will be fuller. He will gain a decided increment of inspiration and enthusiasm in his work. His sympathies and sense of fellowship will be quickened. His horizon will be extended and he will be broadened proportionately. His insight into the solution of problems will be enhanced, and his judgment may become more seasoned. An incidental benefit will be the added stimulus and motive for reading Japanese literature by those

who assume responsibility as readers for this work. It is an interdenominational work, and therefore will promote a healthy spirit of fellowship among the sects. It will be likely to bring those who are responsible for the summaries, and, indirectly if not directly, other missionaries as well, into closer relations with various Japanese leaders of thought. In short, it promises to add interest, zest, and profit to a large part of the missionary fraternity.

About twenty-five readers have been secured, who will endeavor to present everything in the Japanese religious press, of peculiar interest to missionaries. Forty periodicals have already been assigned to reviewers, and it is hoped that the first résumé will appear in the June *Evangelist*. In the interest of impartiality those assigned are intended to be of a different denomination from that of the reviewer. The scope of the work, for the present, does not go beyond Christian periodicals, but reviews of relevant matter in other religious or secular papers will be heartily welcomed. Some Christian periodicals which serve a very useful function as evangelistic agencies, will be found of no moment for the end in view in these résumés. But a fair test by some months' careful examination, is to be given to each, however humble it may be, before it is disregarded. Probably not a few will be found negligeable quantities, which may open the way for regular reviews of the most important Buddhist and Shinto organs.

Some of the possible rocks ahead are that reviewers and translators will exceed the limits of space; that some will persist in correcting errors of Japanese writers, showing what they ought to have said; that some will express approval or disapproval of the writers' sentiments, instead of giving a colorless report of what was actually stated; or that some will take it amiss to have the general editor excise excess matter or excrescencies not germane to the principles laid down. But the true intent of the enterprise may be gathered from this statement of the general editor:

"We all recognize that fairness and accuracy are of the first importance. Our reviews and translations may be read by some able and unfriendly critics, and they should be able to stand the test. Such fairness will mean not only that any particular item will be properly presented, in harmony with the context, but also that in the selections made such proportion shall be maintained that what is published from a given periodical in the course of a year shall give a correct impression of the tone and temper of that paper. It would be quite easy to select from the most liberal magazine only such expressions as accord with the traditional faith, giving the impression of evangelical orthodoxy, while the real balance of the writing is the other way. So equally it is possible by selecting and dwelling upon extreme expressions to cause a journal that really is usually true to fundamentals to appear as an organ of heresy. We may not succeed in being perfectly just, but let us be as objective and balanced as possible, presenting not what we should like to see in the papers, or what we think the public at home would expect to have reported, but simply what we find.

"Reviewers shall not be limited to mere translation. They shall be free to make comments on the articles they review, expressing their judgment in general terms upon the theological or other attitude of the writer under discussion, but they shall not discuss the merits of the subject upon which the Japanese writer speaks.

"For example, in reviewing an article upon the authority of the Scriptures, they shall be free to remark that the writer is in harmony with the Council of Trent, or that he belongs to the school of Kuenen and Wellhausen, but not to state that the views of the writer are well founded, or have long been abandoned by all progressive thinkers, and the like. The reason will be obvious. The one remark is intended to enlighten the reader as to the nature of the views held by the Japanese writer. It is a condensed state-

ment of his view, while the other is intended to commend his view to the acceptance of the reader, or the reverse, to take sides for or against him on the matter at issue, which is proper enough elsewhere, but not in these summaries. We must assume that people read the reviews, not to be instructed in theology, or to find out what we think, but only to find out what the Japanese think and say, and everything not germane to this purpose should be carefully excluded."

ARTHUR WILLIS STANFORD.

Nagoya Surrenders to Christian Endeavor.

The Japan Union of Christian Endeavor held its twentieth annual convention the first week in April and won a notable victory. These annual gatherings, always alive with enthusiasm, a helpful stimulant to the faith and social service of Christian young people, are usually held in one of the big quartet of Japan's Christian centers, but occasionally, as this year, in a side city where conservative influences prevail.

Nagoya is certainly one of the Japanese cities that needed a shaking up religiously, and she got it all right during the first week in April. With her population of half-a-million, and progressing by leaps and bounds in material matters, she is altogether too hidebound and indifferent in things of the spirit. A conservative type of Buddhism rules autocratically, and men fear the contagion of new ideas. After thirty-four years of strenuous work Protestants can muster but eight hundred names on their fifteen church rolls, and it seemed well nigh impossible even to unite the Christians in an attempt at a forward move.

But, not daunted by all this, nor by the death, in January, of the C.E. local leader, Prof. A. Shiomi, the six endeavor societies, backt by outside help, rallied under their new president, Mr. H. Fukuda, a wide awake Methodist layman, secured the coöperation of all the local churches, and held a convention that will go down in the annals of Nagoya history and Christian Endeavor gatherings, as a great victory for truth and progress. The city hall and prefectural assembly building were secured on two consecutive evenings, and mass meetings held that stirred the city. The speakers were Dr. Harada, of Dōshisha (twice), Dr. Motoda, of St. Paul's College, Col. G. Yamamuro, S.A., Rev. J. D. Dunlop, and Hon. A. Hattori, M.P., their themes being respectively, "The religion of a great nation," "Personality and religion," "Social power of religion," "The real meaning of salvation," "Five spiritual senses," and "The nation and morality."

A still more dramatic feature of the convention was an automobile tour of the city and suburbs, with something like fifty brief addresses by Rev. Messrs. S. Kimura and I. Taketa. Thousands of Scripture portions contributed by Baptist friends, and left over from last year's Kyoto convention, were freely distributed and gratefully received. It was indeed a red letter occasion for the castle city of Nagoya so before-hand in many things, but so belated in others. An unusual feature of the convention's social gathering was an exhibition of *bo-no-tz*, fencing with naked swords, spears, lances and sickles (*kama*), as well as sticks, by farmers from a neighboring village, a custom handed down from the days of Hideyoshi and Iyeyasu. It gives an onlooker cold chills to watch it. A slight error by one of the disputants would result in serious, if not fatal injury.

Secretary Makino reported the organization of twenty-six new societies during the past year. Nearly the same number of discontinued ones, however, were dropt from the list. The present roll includes one hundred forty-nine societies, with three thousand members. Tokyo secured the Clark prize banner and the promise of next spring's convention. It was voted to send the collection taken at the consecration service, with a little more to be secured later, to Boston, for the new headquarters building.

Rev. T. Osada was reelected president. Other officers are vice-presidents, Rev. Messrs. K. Ishizaka, G. Fukuda, and H. Yoshikawa, secretaries—Rev. T. Makino, T. Sawaya, and——(to be chosen later), treasurers—Mr. T. Araki, and J. H. Pettee. None of these are salaried officers. It may seem to some, on the face of things, that the Japan C. E. Union is a sort of *Kumi-ai* pocket borough. There is no such intention, however. It simply happens that a disproportionate number of the leaders in this movement belong to one denomination. It was expected that this year the head quarters of the Union would be moved to Tokyo, and a new set of men placed in charge, but matters are not quite ripe for the change, which is likely to be made another year. Under the circumstances readers of MISSION NEWS should be specially interested in the society's doing. Hence this detailed report.

For administrative purposes the country is divided into three sections, the eastern centering at Tokyo, the central at Kyoto, and the western at Okayama. The society organ, *Kwas-Sekai* (Endeavor World), will be continued, but, in the interests of economy and of more permanent use as tracts, each month's issue will be prepared by a special editor, and the contents will consist largely of articles on a selected topic. Here is the program for the coming twelve-months.

April.....Convention Number
Editor-in-chief Ebizawa
May .....Consecration Meeting
President Osada
June .....Junior Societies
Secretary T. Sawaya
July .....Bible Study (Outline of N. T.)
Chief Sec. Makino
August ...Praise Number.....Editor Ebizawa
Sept. .....Evangelistic Work
Rev. T. Ishiguro
Oct. .....Bible Study (Mark) Rev. T. Makino
Nov. .....Children's Number
Rev. A. Ebizawa
Dec. .....Social Number .....Mr. T. Sawaya
Jan. 1913..Bible Study (Romans)
Rev. T. Makino
Feb. .....Convention Preparation
Rev. K. Ishizaka
Mar. .....Young People's Number
Rev. G. Fukuda

The annual grant of $1,000 from the World's C. E. Union is still continued. This, supplemented by what is raised in Japan, is used monthly for tours among the churches, encouraging union movements, and stirring up the young people to work for Christ and for His Church. Contributions of one *yen* or more are herewith solicited from old or new sustaining members who desire to aid this worthy ally of all the churches.

JAMES H. PETTEE.

Touring Under Difficulties.

People in southern or middle Japan have no idea how cold we often are farther north in the latter part of March and in April. On one of my recent trips the train was delayed an hour and a half by the cold wind, and I have rarely found waiting more trying, altho part of it was spent visiting the wife of the Station-Master, one of the Christians, and in hearing about the bright twelve year old boy's year of suffering with curvature of the spine, thus opening a chance to send pictures, from time to time, or a small paper to cheer him. Before we started on the Aizu trip, which was on March 30, we had been struck by a letter from a young man, who, having heard us, for the first time, last summer, in Bange, offered to gather his village young men's society and others, in his house, if only we would include his village in our spring trip. So we put it in our schedule, altho the day they desired, would require a round about return over a large part of the previous day's tracks. But I love a village crowd, and the giving them their first glimpse of Christianity. Tho snow and wind greeted our Sunday, yet the attendance was very good at the morning and evening services, at which I spoke, as I did also at the Sunday-school, where several children of friends nodded smilingly, as they rose, here and there, to answer questions. Callers filled the time between meetings, and I wondered that the driving, blizzard-like snow did not

keep more away from the evening session; even some of the old ladies, for whom that church is famous, ventured out, tho we missed two standbys among the men, one ill, and one off visiting a sick daughter. Next morning seven inches of snow on the *engawa* and in the yard, was a strange feature on April 1st, when some of the plum-blossoms were almost out.

Fortunately we could go by train to Kitakata, so, not till the day after, could I realize how bad the melting snow, combined with the wheel tracks of heavy wagons, could make the roads, and even with two men, the seven and a half miles between the other places are something awful to remember, and necessitated my losing the chance of personally visiting that young man's village, altho he came to our hotel in Bange, to hear us, and to be sure that we were coming. But never have I, in all these years, seen, or gone over such a road as that between Bange and Takata, and to go over it again next day was considered risky for me, especially as two men were needed even to take my helper, with the roll of pictures and hymns. A man from Bange had promised also to go and help the meeting, an unusual venture for him. There were between one hundred seventy and one hundred eighty gathered, in a house, at one p.m. to hear us, and it was a very great trial not to go, even tho my companion could speak helpfully. He said that, as he left there, a priest, who was in the audience, rose to speak. It had been arranged for me to go seven miles from Takata, to meet my helper at Wakamatsu station, to go by the last train, to Shiokawa, where we were to speak that night, and where a man I have known for twenty years, was to come from Kitakata, get the room ready, and lead the meeting. He has often assisted Dr. DeForest or me, at village meetings, having been our standby in that region. About eleven a.m. the two men we had engaged, came to say that the wind and rain were so bad it would be impossible to get a *kuruma* over the long bridge, without upsetting, and so they would not go. The landlady ran hither and thither, for a long time, before she found two other men who would venture, and then they did not come at the appointed time, so that it was four p.m. before I finally started, in a weak *kuruma*, with two decrepit looking pullers. Before I got down Takata street, a long hill, I saw that I should surely be upset, with such weak specimens, and, at last, persuaded a stronger man to come, too; so, with three, I finally caught the train. It was sort of a *bofu* wind and rain, and it took me long to get warm again. Only once in Aizu, this last trip, did we see the sun or blue sky.

(Miss) Annie Hammond Bradshaw.

Maebashi in Spring.

For three weeks we have been in close touch with good dame Nature, and have either been on the eve of expectancy or in the first flush of realization. First came the bursting cherry buds, and close behind them those of the apricot and peach. Then the *kaname* hedge began to redden, and the figtree to put forth its leaves; the maples wakened into new life, the berry varieties felt they must not be behind in the procession, and, finally, the persimmon, mulberry, azalea, and every other species of tree and flower, came rushing into new beauty of form and color, until, at the time of writing, the whole earth about us is rich and luxuriant with clothing that even Solomon might envy. In the meanwhile what has mankind been doing? Many have given themselves over to sheer delight of the season, but most have been plodding on at the old tasks, and sharing in the little incidents and changes that come to one and all.

On the second Sunday in April, we had a church full to listen to a converted Buddhist, now a rising author in Tokyo, and at one time a student in Sendai, where he rejoiced in an acquaintance with Miss Bradshaw, and the DeForests. His name is Koyama; he is still young, and

may do much in future for the spread of Christian truth in student circles.

Again the pastors of the various *Kumi-ai* churches have been exchanging pulpits, and incidentally exposing the smallness of some congregations to the visiting brethren. No doubt a needed stimulus will result.

For the last four weeks the married lady of the station has been doing good to the afflicted—her own and others. Ten days were spent in Niigata, where help was needed, and a good part of the remainder of the time in Tokyo, where, between a Sunday-school convention, with its variety of conferences, and the persuading of an unambitious daughter to have her adenoids removed, she has been busy. However, the Sunday-school convention is over, the adenoids are out, and mother and daughter are once more enjoying the pleasure of being at home.

The W. B. M. ladies, too, have come and gone. They chose a time when two thirds of the station were absent during most of the visit, but they saw our institutions—church, school, kindergarten, and orphan asylum—gave two helpful addresses, braced up the station, and made at least three of our Japanese friends feel that they were the right sort.

Our sympathy goes out to the friends in Niigata. The writer of this article went almost literally by telegraph, on the night of April 18th, and, on the 20th, helped to bring Mrs. Curtis to St. Luke's, in Tokyo. The journey seemed to cause little injury, but the disease had progressed too far for recovery.

A little five year old came to brighten our home for a short time. Her latest is on the subject of "bad colds." "The trouble is that one side of your nose gets stuck up, and the other side leaks!"

H. PEDLEY.

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Leave Hiranuma (Yokohama) ...	9.04	4.29	7.09	11.52
	p.m.	a.m.	a.m.	
Arrive Sannomiya.....	9.16	7.12	8.55	6.04
	a.m.	p.m.	p.m.	
Express Trains Leave Shimonoseki	9.30	2.45	7.15	11.40
	p.m.	a.m.		
Arrive Sannomiya ...	10.48	6.36	12.33	5.24

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Meiji Fire Insurance Co. Ltd.

ESTABLISHED 1889.

Capital Subscribed - - - -	Y. 1,000,000
Capital Paid up - - - - -	500,000
Reserve Fund - - - - -	3,329,673

Fire Insurance Policies granted at moderate rates on property of every description. Policies written in English when so desired.

All claims promptly and liberally settled.

The following action was taken at the Annual Meeting of the Japan Mission of the American Board in July, 1902.

VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

HEAD OFFICE:

No. 1 YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

TAIZO ABE, Managing Director.
KINGO HARA, Secretary.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XV.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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